6:Edwards E-5 (1955-1956)1962
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that the Government is benevolent even if its agents are not, and men say that they like the Europeans. There are other opposed currents of feeling, though; thus a cook to a European family said to me, 'The Portuguese do not wish us to learn' and a villager declared, 'The Portuguese say to the English that the Ovimbundu have tails.'[29] The great mass of the Ovimbundu seemed to be without political consciousness, or desire for independence; there is little nostalgia for the days of the caravans, and it is widely felt that the present is better than the past, since there is more contact with Europeans.

Traders in the neighbourhood were relatively few, compared to other parts of Umbundu country. At Chicunda there were three trading stores and people who did not like them went across the river to Cassongue. Traders try to prevent natives who live in their neighbourhood from dealing at other stores where they can get better prices, but this is not always effective. Some Ovimbundu realize that variations of price levels are related to such factors as proximity to the railway line. The traders are criticized for paying their servants low wages as compared with those paid in the coastal cities. Although there is a great deal of mutual suspicion between the traders and the Ovimbundu which is expressed in the arguing and haggling that takes place in the stores, there is none of the fear so noticeable in the people's attitudes to the *chefes*. Many traders have a smattering of Umbundu, and have a certain affection for the local people. Economically, the role of the traders is to receive the maize and other products grown locally for transport to the railway line, and to distribute trade goods to the villages. Their presence is also important in preventing the rise of any other system of trading by markets or pedlars.

The principal goods sold are blankets, cloths, and clothing of all sorts, including fancy items such as sun-glasses. There are also a good many bottles of wine, and also oil-lamps and kerosene tins, and electric torches. For literates or would-be literates, there are pens, pencils, writing-papers and slates. Such goods as bicycles, gramophones, and sewing-machines are generally

[29] i.e. The Portuguese say the Ovimbundu are savages and keep them from contact with other Europeans. The Bailundo area had not (up to September 1961) been affected by the revolt. However, a marked change in this attitude of submissiveness seems to have taken place.